A SHORT

CATECHISM

AGAINST

All SECTARIES.

Set out for the confirming of thoſe that are in the right way, and recalling thoſe that are out of the ſame.

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LONDON:

Printed for *P. S.* 1662.

A SHORT

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SECTARIES, &c.

CHAPTER I.

That there is but one true Religion, in which one can be ſaved.

Scholar, *CAN we be ſaved in any Religion?*

Maſter. By no means, for we muſt have the Faith of the true God and Jeſus Chriſt intire, and without mixture of any falſhood as it appears by holy writ, *Heb.* 11. *John* 14. *John* 17.

S. *What infer you thence?*

M. I infer that the Heathens who know not the true God, the Turks and Jews who believe not in Jeſus Chriſt, and Hereticks who have errors in Faith cannot be ſaved in their falſe Religion.

S. *But yet Hereticks think that they are in a good way.*

M. So alſo do Heathens, Turks and Jews; they all deceive themſelves; and for Hereticks, Saint *Paul* calls them, *Men that depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils*, 1 Tim. 4.

S. *How many Religions then be there that one can be ſaved in?*

M. One only, as there was but one Ark of *Noah*, one Lord, one Faith, ſaith St. *Paul*, Epheſ. 4, 5. ſo truth is always ſimple and one, whence follows, that, excepting that one, which is the Catholick, all the others are Evil and Damnable.

S. *But hold, God is good, and will ſave all the World, and we ought to judge and condemn no Man?*

M. It is true God is good, but he will have us to embrace the true Religion, otherwiſe

therwiſe thoſe that do not believe as they ought, are already judged by the Scripture, *John* 3. 18. and will by God himſelf be condemned to Hell fire. We may judge and condemn what God judgeth and condemneth.

CHAP. II.

That Sectaries are not in the way of Salvation.

S. *Some ſay that the Church of Chriſt hath been lately found out, hath ſhe then ever been put out or loſt?*

M. No, to ſay that, is to give Chriſt the lye, who ſaid to his Church, *I am with you always even unto the end of the World*, Matth. 28. 20. and to St. *Peter, upon this Rock, I will build my Church, and the gates* (or powers) *of Hell ſhall not prevail againſt it*, Matth. 16. 18.

S. *Hath this Church always been viſible?*

M. Yes: for ſince the preaching of the Apoſtles, the Infidels have always been obliged

obliged to joyn themſelves to her, yet one cannot be bound to ſeek out that which is inviſible, and our Lord compares his Church to a City, that is ſet on a Hill which all can ſee, if they will open their eyes, *Matth.* 5.

S. *How many and what be her marks and chief ſigns?*

M. Four, compriſed partly in the Apoſtles Creed, partly in that of General Councels by theſe terms: *I believe in the Church which is One, Holy, Catholick,* and *Apoſtolick.*

S. *Are not the Sectaries one or united?*

M. Not at all, no more than Dogs and Cats; ſome of them will be *Proteſtants,* others *Puritans,* others *Anabaptiſts, Independants* or *Quakers:* And becauſe they acknowledge no Head to decide their controverſies, they can have no Unity, nor Union.

S. *Be they Holy?*

M. No, for out of the *Catholick* Church there can be no holineſs; yet it is true that among Sectaries there be ſome Alms-givers, and ſome who appear modeſt and ſober, but ſuch are alſo to be found

found amongſt *Heathens*, *Turks*, and *Jews*. Men are not Holy by reaſon of an exteriour appearance; without the true Religion there is no true vertue, their Doctrine is always evil, and alſo moſt commonly their manners and life is wicked.

S. *What evil Doctrines have they?*

M. In one word, they take away the fear of God, and the care of good works; yea the Obſervance of God's Commandments and Evangelical counſels, ſaying, that it is an impoſſible thing and a Superſtition. They deny our free will; and *Calvin* ſaith that God conſtrains and neceſſitates Men to Sin. The *Anabaptiſts* permit Adulteries, and cruelly deny Baptiſm to little ones, whom they let die in Original Sin, and ſo damn them.

S. *What be the manners of Sectaries?*

M. To Rebel againſt Kings, Princes, and Superiors, as hath been ſeen in *Germany*, *France*, *Holland*, and lately in *England*, to take Arms, to Pillage, and Tyrannically Maſſacre *Catholicks*, to Raviſh and Deflower Virgins vowed to God, beat down Churches, to profane Conſecrated

crated Veſſels, with cruelty, barbariſm, ſacrilege.

S. *Be they at leaſt wiſe Catholicks?*

M. No, for Catholick is to ſay Univerſal, and they are but a parcel of the Univerſe, *Germany*, *France*, and *England*, here and there in corners amongſt great numbers of Catholicks, and they ſeem even going to an end. In *Aſia*, *Africa*, and *America* there be none of their Miniſters, they are too much afraid of their Skins, they love too well good cheer, and their pleaſures.

S. *Be they not Apoſtolick?*

M. No, for ſince the Apoſtles times there have been Churches built, Altars, Prieſts, Maſſes, Images, Faſtings, as it appears plainly by all Hiſtorians and Holy Fathers; and the Sectaries ruin and deſtroy all theſe. The Apoſtles having preached without Weapons or Arms endured Martyrdom, and thoſe new Apoſtles with Sword and Fire in Hand, put others to cruel Death, and ſo make them endure Martyrdom. Infine, the Apoſtles wrought Miracles, and they can work none.

S. *What*

S. *What?* Calvin *and* Luther, *have they not wrought Miracles?*

M. Never: But that *Calvin* (as *Bolſec* in the 13th Chapter of his Life relates) of a living Man whom he had got to feign himſelf Dead, he made one truly Dead; and *Luther* going about to diſpoſſeſs one, was well beaten, and eſcaped hardly alive. See *Lindanus dial.* 3. *dubitant. c.* 3. *Breden collat. lib.* 7. *c.* 40. *Genebrardus lib.* 4. *chronolog.*

S. *They ſay notwithſtanding that they are ſent of God to reform his Church.*

M. Calvin was whipt publickly, and burnt in the Shoulder with a Flower-de-Luce at *Noyon*, for no leſs Sinthan Sodomy as *Bolſec* in *Calvins* life relates, chap. 5. and *Julius Brigerus in floribus Calviniſtarum. Luther* hath been a fugitive Monk, and having abuſed a vowed Nun, by words and works, did ſtrive to gain all other Religious of both Sexes to fall into the ſame Sacrilege into which himſelf was fallen. Behold, brave Men to reform others! Falſe Prophets have ſaid alſo that God did ſend them, it is not all to ſay it, it muſt be proved by holineſs of Life, and

by wholly ſupernatural Miracles, which be the Letters Patents ſealed by the Hand of the Almighty; otherwiſe one ſhall be reputed for a lying and cozening ſeductor.

CHAP. III.

That the Catholick *Church is the only which leads to Salvation.*

S. *WHich is then the only and true Church of Chriſt, and the only ſure way to be ſaved?*

M. It is the *Catholick* Church, I mean the Congregation of faithful under one viſible Head Vicar of Chriſt, and Succeſſor of St. *Peter.*

S. *What be the marks?*

M. The four above mentioned, *Unity, Holineſs, Univerſality, and extraction from the Apoſtles.*

S. *How do you prove the Unity of the* Catholick *Church?*

M. Becauſe in matter of Religion ſhe hath always held the ſame, acknowledg'd one Head, offer'd the ſame Sacrifice, given the

the ſame Sacraments; if there hath been any debate or difference, it hath been in matter of queſtions not yet cleared or defined for Articles of Faith, but if ever any have ſtood out ſtifly and obſtinately after the Declaration was juridically made, they have been cut off, and the Church ſtill remained one, and the Members always united with their Head.

S. *How is ſhe Holy?*

M. Not that ſhe hath not ſome ſinners, but becauſe her Doctrine is wholſome and Holy, and among them that profeſs ſtill many Holy Perſons are found, and out of it no true Holineſs, nor Holy People can be.

S. *Shew me that her Doctrine is wholſome?*

M. She reprehends and repreſſeth ſins, ſhe incites to good works, to the keeping not only of God's commands, but alſo of Chriſt's counſels, ſhe ſpeaks piouſly of God, Chriſt, his bleſſed Mother, and of his Saints.

S. *Who be the Saints of this Church?*

M. There be ſo many Confeſſors Martyrs, Virgins and Widows of all Ages,

Sexes and Condition, that it is impoſſible to reckon them. God doth alſo manifeſt and authoriſe even daily their good Lives and holy Death by an infinite Number of wholly ſupernatural Miracles.

S. *Yes, but Sectaries ſay that thoſe Miracles are feigned and invented of Purpoſe, or that they be nothing but Inchantments and Witchcrafts.*

M. They ſay it, but they bely Truth: the Heathens ſaid the ſame of the Apoſtles, and the Scribes and Phariſees have alſo called Chriſt himſelf Magician, ſaying, that in *Beelzebub* he caſt out Devils.

S. *How do you prove that thoſe Miracles be not things feigned or invented?*

M. Becauſe they have been wrought, and are as yet wrought before all the World, and becauſe they have been authentically examined and ſworn by irreproachable Witneſſes, and ſigned by publick Notaries, it is to bely all the World to deny them.

S. *How do you prove that they be not Diabolical Works, ſuch as Antichriſt will work, and as are ſometimes wrought by Inchanters?*

M. Becauſe

M. Becauſe it is too great an Impudency to ſay, that ſo many holy Perſons in ſo many Ages and Places who have lived with ſuch Reputation of Vertue and Goodneſs, have been all Magicians and Inchanters. The chiefeſt (which the Devil cannot do) are, that Sight is reſtored to the Blind, Hearing to the Deaf, Life to the Dead, and the Devils caſt out of poſſeſſed Bodies, which our Saints have done ſo often, and do yet by God's Omnipotent Vertue and Power.

S. *Is the Church Catholick?*

M. We are therefore called Catholicks, our Faith hath been, and is over all, in *Europe*, *Aſia*, *Africa*, *America*, and every Day Heathens are converted by us, which is an evident Sign that we are the true Church of Chriſt.

S. *Make me laſtly ſee that you are alſo Apoſtolick.*

M. We believe and do the ſame that the firſt Chriſtians in the Apoſtles times believed and did, as appears by the Writings of all Doctors and Hiſtorians. Holy Orders are given by the Biſhops, and they ordained alſo by other Biſhops, and thoſe by

by others till that we come to one Biſhop conſecrated by one of the Apoſtles. In like Manner the Popes that govern the Church ſucceed one the other, continually aſcending, until St. *Peter* firſt Vicar of Chriſt. It is therefore with good Reaſon that our Church is called Apoſtolick.

CHAP. IV.

Of ſome particular Controverſies.

S. *SInce I acknowledge the Catholick Church to be the true, I underſtand well that all her Doctrine is true, and the contrary falſe, yet I deſire to be particularly inſtructed touching the more common Controverſies that I may be the more firm.*

M. This requires time, and is not needful, ſeeing you acknowledge that the CatholickChurch is the true, and can by no Means err. Yet notwithſtanding I am content to ſatisfie your Deſire, ſo it be done briefly.

S. *Why is there a Pope in the Church?*

M. Why an Emperor in an Empire, a King in a Kingdom, a Maſter in a Houſe? Chriſt

Chriſt hath ordained it thus, ſaying to St. *Peter* (*Matthew* 16, *verſe* 18, 19.) that he was the Rock on which he would build his Church, and that he would give him the Keys of the heavenly Kingdom, which Power hath been for him and for his Succeſſors, ſince that the Church never dies, and there muſt be always a viſible Head to rule and govern it.

S. *They ſay he is Antichriſt.*

M. Antichriſt ſhall be a *Jew*, a particular Man at the End of the World, the Popes be ſucceſſively many, and of divers Nations, and that ſo many Ages ago, it is therefore a Calumny and Lie, yea a clear and intolerable Stupidity to ſay that the Pope is Antichriſt.

S. *You believe that there is a Purgatory, and that Prayer is to be made for the Dead?*

M. Yes, for the Apoſtle, 1 *Cor.* 3. teacheth us that there is Fire in the other World, in which ſome light Faults of good People muſt be purged, before they can attain Salvation, and in the ſecond Book of the *Maccabees*, Chapter 12, it is ſaid expreſly that it is a holy and healthful Cogitation to pray for the Dead, that they

may

may be freed from their Sins (to wit, venial) or Pains remaining; for of mortal Sins Forgiveneſs cannot be gotten in the other World. Think of another Queſtion.

S. *How will you prove that Chriſt is really and perſonally in the Maſs, and in the Euchariſt?*

M. Becauſe that himſelf making his laſt Will (which muſt be clear) and leaving unto us ſomething doubtleſs great and worthy of his Love, he ſaid expreſly, *This is my Body, which ſhall be delivered for you.*

S. *The Sectaries ſay, that it is only the Figure of his Body.*

M. The Scripture contradicts them, *Luke* 22. 1 *Cor.* 11. for the Figure of his Body hath not been delivered to Death for us, but his true Body, and he had foretold, *John* 6. that his Body ſhould truly be Food, it is therefore his true Body; moreover it was in the Old Law that God gave only Figures, as the Manna and the Paſchal Lamb; but in the New he gives the real Verity. If your Father had left you in his Will his Houſe and Gardens, would you underſtand it were only the Pictures,

Picture and Figure, or elſe the Houſe and Garden in Verity and Subſtance?

S. Yes, but he ſaith of the ſixth of Saint John, *that* his Words were Spirit and Life, and that the Fleſh profiteth nothing.

M. This Word *Fleſh* here muſt not be taken for the Subſtance of the Fleſh of Chriſt (for elſe there would be a notable contradiction to what himſelf hath ſaid that his Fleſh gives Life to the World) but for the carnal and fleſhly Judgment, according to which neither the real Preſence, nor Manducation of his Body in this Sacrament can or muſt be underſtood, the Manner of this Reality not being ſenſual, groſs and carnal, as it is of other Fleſh which is daily eaten, but as the Church holds and believes it myſtical and ſacramental, and this is that which Chriſt ſaith is Spirit and Life.

S. How can that be done?

M. Thus ſpoke the firſt Hereticks, the *Capharnaites*, whom Chriſt reprehended, *John* 6, 58. Such ſhould ſay their Creed, I believe in God Almighty, who hath been able in the laſt Supper, and can again in the Maſs change Bread into his Body, and

Wine into his Blood, as he hath been able to change Water into Wine, and make the whole World of nothing.

S. *He is not ſeen?*

M. It imports not that he is not ſeen, becauſe that even being mortal he ſometimes made himſelf inviſible, *Luke* 4. paſſing thro' the midſt of his Enemies without being ſeen; it is for to exerciſe our Faith that he ſhews himſelf but ſometimes by Miracle, again, if he were ſeen, we ſhould have a Horror to eat him.

S. *If he aſcended to Heaven, how is he on Earth?*

M. He can be whereſoever it pleaſeth him, he could appear to St. *Paul* in the Air, *Acts* 9, whilſt notwitſtanding he was ſitting in Heaven, at the right Hand of his Father, why then could he not be in Heaven and preſent in the Euchariſt on the Altar? Hence alſo by the way you may learn that we are not Idolaters adoring the Euchariſt, becauſe it is no more Bread, but whole Chriſt our God and Redeemer, who placeth himſelf there by Miracle, when the Prieſts having the Power from him have uttered the ſacred Words.

S. *Yet*

S. *Yet the Scripture calls it Bread.*

M. It is becauſe the external Accidents remain as our Eyes repreſent unto us, but Faith tells us that there under is hidden the true Body of Chriſt, and that the Subſtance and Nature of the material Bread is there no more.

S. *Where ſpeaks Scripture of Maſs, and of ſo many Ceremonies?*

M. Maſs is nothing but the unbloody Sacrifice which Chriſt offered at his laſt Supper, conſecrating the Bread into his Body, and the Wine into his Blood, whereof the Evangeliſts make mention. For Ceremonies, our Lord uſed ſome alſo in his laſt Supper, and often on other Occaſions, and the Miniſters have their Ceremonies alſo at their *Cœne* or laſt Supper, why ſhould we not have ſome at Maſs to excite People to Devotion, during this Sacrifice, which is the ſame and no other, than that which Chriſt commanded the Prieſts to offer in Commemoration of his Death.

S. *Why is Maſs ſaid in Latin, and the reſt of Divine Service?*

M. The Prieſtly Garments and the Ceremonies give enough to underſtand what

is done at Maſs, and you muſt go to Catechiſm and Sermons, and you ſhall be told enough. The ſimple and ignorant People might eaſily be miſtaken, if thoſe high Myſteries were done in the vulgar Language. Moreover that ſerves for the Union of the whole Latin Church, to the end that whereſoever the Prieſts go they may ſay Maſs. Holy Scripture hath been written in *Latin*, *Greek* and *Hebrew*, and thoſe three Languages were written upon Chriſt's Croſs, they are therefore called ſacred, it is permitted to thoſe three Nations to uſe them at Maſs.

S. *I am ſatisfied about this Sacrament, but what do you ſay of Confeſſion, which ſeems to be a humane Tradition; Prieſts have not been offended, why ſhould Sins be confeſſed to them?*

M. Hath not Chriſt himſelf given to his Apoſtles, and conſequently to their Succeſſors Power to abſolve and forgive Sins? Hath he not ſaid, *Thoſe to whom you ſhall forgive, their Sins ſhall be forgiven, and whoſe ſoever you ſhall retain, they ſhall be retained?* John 20, 23. They muſt therefore be confeſſed to them, that ſo they may judge of them.

S. *How can a Man forgive Sin?*

M. Man

M. Man forgives it not, nor abſolves from Sin as a particular Perſon, but as Chriſt's Lieutenant and ſubſtituted Judge of God himſelf, who would have Men preſent themſelves to this Tribunal, to have in this World Forgiveneſs of that wherein they have offended him. As the Crimes of High-Treaſon are heard and to be known by the King's Officers, though themſelves have never been offended in their own Perſons.

S. *I am here alſo ſatisfied, but wherefore this Praying to Saints? You are therein judged ſuperſtitious.*

M. It is lawful in this World to pray unto good People, and St. *Paul* whilſt he lived did pray for others, and did alſo beg their Prayers, *Rom.* 15, why then ſhould we not pray unto them that are already in Heaven? He that ſees God, ſees as it were in a clear Looking-Glaſs whatſoever touched him. The Angel in *Zachary* chap. 1, prays for the People of *Iſrael*, and *Jeremy* being dead doth the ſame in the ſecond of the *Machabees*, chap. 11. what harm is there to pray unto them that can pray for us?

S. How do you honour their Reliques and their Images?

M. The Reliques and Images of Saints are honourable in Regard of the Saints whom they have Relation unto, and in Regard of God himſelf, ſince that he makes Uſe of them for Inſtruments of his Miracles. Was not *Moſes* inforced to honour the holy Ground, and put off his Shoes where the Angel that bore God's Perſon appeared to him in a fiery Buſh? *Exodus* 3. Doth not alſo *David* command that the Ark be adored which he called the Footſtool of God's Feet? *Pſalm* 99, 5. In fine, we may well honour ſome notable things left us by our Anceſtors and good Friends, yea alſo their Pictures, or Images, and that very thing is even done by Sectaries themſelves in Civility.

S. They call you Idolaters, and injurious to Chriſt our Redeemer and Advocate?

M. To be an Idolater is to acknowledge and adore ſome falſe Gods, we do not make Gods of our Saints, nor of their Pictures, why then ſhould we be Idolaters? Chriſt the principal Advocate doth not take ill that we do ſome Honour to his

Saints

Saints and Friends, no more than the King's Son, ſeeing his Father's Subjects honouring them to whom he and his Father doth the Honour to admit amongſt their deareſt Favourites. Are you ſatisfied?

S. *I am glad of being taught this Doctrine, for it ever vexed me to the Heart, to hear any ſpeak ill of the Images of Chriſt crucified, and I always thought that Sectaries could have no good and ſound Belief, refuſing to honour, pray, and reverence the Friends of God, no not ſo much as the Virgin Mother, whoſe Credit and Authority doubtleſs muſt needs be very great. But the Beads diſpleaſe ſome, they ſay that Prayers are not to be made by any ſet Numbers.*

M. The Beads are compoſed of *Pater Noſters*, *Ave Maries*, and *One Creed*, there is nothing amiſs in that: If the *hail Mary* be ſaid Threeſcore and three times, it is becauſe the Bleſſed Virgin lived juſt ſo many Years, neither more nor leſs; the *Pater Noſter* is mixed betwixt every tenth for Varieties ſake. And does not the Royal Prophet ſay daily ſeven times his Prayers and Devotions to God? *Pſalm* 118.

Did

Did not alſo Chriſt himſelf in the Garden repeat three times the ſame Prayer? *Mat.* 26. Is it then evil to ſay his Prayers by Number, when one hath Reaſon ſo to do? He that ſhould ſay five *Pater Noſters* in the Honour of the five Wounds, what would there be amiſs in it?

S. *It is ſaid that the Beads are moſt commonly only for Idiots who cannot read.*

M. Catholick Kings and their Courts, the Pope, Cardinals, Biſhops, Paſtors and Preachers make Uſe of them, and yet can read better than the Sectaries. Books of Devotion, and Beads are read, the one and the other is good, and Variety delighteth, there is no better Prayers, than the *Pater Noſter*, *Ave* and *Creed.*

S. *It troubles ſome alſo that you forbid certain Kinds of Meats, and it ſeems to them to draw a little towards Judaiſm, and to go point blank againſt St.* Paul *who blames diſcerning of Meats in his firſt Epiſtle to* Timothy, *chap.* 4.

M. You play the Doctor, but know that it is not forbidden for all times, but for certain Days to chaſtiſe the Fleſh and render it obedient to the Spirit; In fine

we

we do not reject them as evil Creatures and coming from the Devil, and it was that which St. *Paul* worthily reprehended, but the better to ſerve our Creator: the Apoſtles themſelves have alſo forbidden for ſome time the eating of Blood and ſtrangled Beaſts, *Acts* 15, 29.

S. *If all God's Creatures be good then they may be eaten, and Chriſt hath ſaid, that not that which goeth into the Mouth defileth Man,* Mat. 15.

M. Learnedly ſpoken, but tell me the Apple which *Eve* and *Adam* did eat, was it evil? and the Sugar or Honey which is put on the Cupboard when it is forbidden to the Children to take of them, are they not good? yes, but to take and eat of them againſt the Superiours Orders and Commands, is to offend God who would have us to obey; the Meat eaten doth not defile the Soul, but the wicked will that comes from the Heart as Chriſt ſaid in the Place you have cited.

S. *Yet one Word if you pleaſe, why is the Bible forbidden in vulgar Language? we would be glad to read it and underſtand the laſt Will of our good Father.*

M. It is not forbidden ſo it be not corrupted by Sectaries; and you have asked Leave of your Superiour to whom it belongs to judge, whether you are capable of it, for all good things are not good for all; ſome abuſe Wine tho' it be good. Amongſt the Sectaries who will read the Bible, ſome underſtand it one Way, others another, whence ariſe daily new Hereſies. There be too many hard Paſſages which are ill underſtood when People have little or no Learning, as Saint *Peter* teſtifieth in his ſecond Epiſtle, chapter 3. And ſo doth it happen in laſt Wills that be hard, when ſome Clauſes are in Debate how they ought to be underſtood, then are they put in the Hands of Proctors, Lawyers and Judges skilled in the Law. So to be ſufficiently informed of the laſt Will of your dear Father Jeſus Chriſt, you muſt go to Sermons and Catechiſms, and there you may as much as you pleaſe in publick or in private be inſtructed.

S. *I thank God for what you have ſaid, I diſcover now the Malice and Deceits of Miniſters, who make ignorant People believe a company of Lyes, ſpeaking ill of the Catholick Church wrongfully and without Reaſon.*

M. I

M. I wiſh I had Leiſure to make you ſee that more at large, truly they calumniate us againſt their Conſciences to make us be envied and hated, know this alſo, they often cite Holy Scripture to no, or ill Purpoſe, they falſifie and cut off what is not to their Liking, yea they have put out whole Books out of the Number of Holy Writ. In fine they live and do all as the Toy takes them, without thinking of God's Judgments, and yet it is but too certain that there is a Hell and eternal Flames for the wicked, if they do not mend in time.

S. *What Means and Ways muſt the poor miſled and ſeduced People uſe?*

M. Let them fervently and often beg Light of God; let them without Paſſion and prejudicate Conceit weigh what hath been ſaid, let them ſeek for more Inſtruction from good and learned Catholicks, and ſo doing they will find him that is the Way, the Truth, and the Life.

CHAP. V. and laſt.

Some of the pregnanteſt ways to deal efficaciouſly with all Sectaries.

S. *HAve you not ſome pregnant Arguments againſt all Sectaries, for I wiſh with all my*

my Heart, I might be an inſtrument to make them return to the true Catholick *Church, which they have ſo groundleſly forſaken and ſo cruelly perſecuted.*

M. Chriſt *Matth.* 18, 17. ſends us to the Church, and ſaith, that if we neglect to hear her, we muſt be counted for no better than *Heathens* and *Publicans.* Saint *Paul* alſo, 1 *Tim.* 3. 15. terms her the pillar and ground of Truth; which being ſo, frame your firſt Argument thus: 1. That Church is to be heard in which there is moſt aſſurance that one is in the way of Salvation, 2. But in the *Roman* Church there is moſt aſſurance that one is in the way of Salvation, 3. Therefore the *Roman* Church is to be heard. The Minor or ſecond Propoſition is proved. If they grant that one Living and Dying in the *Roman* Church may be ſaved, then we have moſt aſſurance, all granting that we are in a way of Salvation If they deny it, how uncharitable are they in condemning to the Pit of Hell, all our and their Anceſtors, who time out of mind have been *Roman Catholicks*, and what is their Authority or Cenſure, worth compared to the *Roman* Church, which for

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ſo many Ages hath been held all over the World to be the only way of Salvation Your ſecond thus. 1. That Church is not to be heard whoſe Authors and chief Doctors are mere cozeners and impoſtors 2. But the Authors and chief Doctors of all Sects but the *Roman* Church are mere cozeners and impoſtors. 3. Therefore their Church is not to be heard. The Minor or ſecond propoſition is proved; They ſay all that they will reform the *Roman* Church with the pure word of God, and yet they never have done it, nor ever will be able to do it, therefore they are mere cozeners and impoſtors. Your third thus. 1. That Church is only to be heard, which hath all the marks of the true Church, 2. But the *Roman* Church hath them and no other, 3. Therefore the *Roman* Church is only to be heard. The Minor or ſecond Propoſition is proved, the *Roman* Church hath truly Antiquity, Miracles, Holineſs of Life and Doctrine, Univerſality, Unity, Succeſſion of Biſhops from the Apoſtles, which are infallible marks of the true Church, therefore the *Roman* Church hath them, therefore is ſhe only to be heard. Your fourth

fourth thus, 1. That Church is to be heard which takes the narrow way that leads unto Life *Matth.* 7. 2 But the *Roman* Church takes it, 3. Therefore ſhe is to be heard. The minor or ſecond propoſition is proved, ſhe takes not only the way of Gods Commandments, but alſo the narrow way of Chriſts Counſels, therefore the *Roman* Church takes the narrow way that leads unto Life, therefore ſhe is to be heard. Your fifth and laſt thus, 1. That Church or Congregation is not to be heard, which hath no ſolid reaſon for her keeping the Sabbath-Day on the Day ſhe doth keep it, 2. But no Church or Congregation of Sectaries hath any ſolid reaſon for their keeping the Sabbath Day on the Day they keep it, 3. Therefore no Church or Congregation of Sectaries is to be heard. The minor or ſecond propoſition is proved, No Church or Congregation of Sectaries, hath Scripture for their keeping their Sabbath-Day on *Sunday*, and no more on *Saturday* as God commanded it, and yet they reject Traditions upon which ground the *Roman Catholicks* keep the *Sunday* in lieu of *Saturday*, therefore they have no ſolid reaſon, *&c.* therefore they are not to be heard.

S. Have

S. Have not all Sectaries much reaſon to doubt whether they be ſecure in the way they are in?

M. Yes very much, and I will make them a fair offer, that all *Prieſts*, *Jeſuits*, and *Catholicks* over all the World will turn to their way, if they can but get from their Miniſters a clear and ſatisfactory reſolution of the following doubts: 1 Can you ſhew me clearly that you, or any of your Doctors were or are ſent by Almighty God to preach and reform the *Roman Catholick* Church, and that you are not ſome of the falſe Prophets who ſay, the Lord ſaith, when the Lord hath not ſent thee? *Ezech.* 13. *2dly.* Can you make good what you, *Luther* and *Calvin*, with all *Proteſtants* and *Presbyterians* have ſo long boaſted you could do, to wit, reform convincingly any one of the ſillieſt *Roman Catholicks* that is; and to begin, do it in the matter of the real preſence? 3. Can you prove me clearly out of Gods written Word (which you teach, ought only to be followed as guide to Heaven) that the Sabbath-day is commanded by God to be kept on *Sunday*, and that little Children are to be Baptized? 4. Can you make it

appear

appear to me how your Sectaries can with reaſon and ſufficient ground condemn all the *Catholicks*, that were ſo many Ages before *Luther* and *Calvin*, for being no better than *Heathens*; and convince me that adhering to you, I ſhall be more ſecure of my Salvation, then if I join my ſelf to them that have been held, time out of mind, in moſt parts of the World, for the Men that had the true and only ſaving Religion? 5. Can you make evident at leaſt, that in your little Flock, and *Luther* or *Calvin* their guides, more Holineſs and Vertue was to be found than in the *Catholicks*, and that it is this little Flock of yours, and not the *Catholicks* that go to the narrow way which leads unto Life? Can you ſhew me any Miracles that ever were wrought in Teſtimony of the Truth of your Religion, or that all the Miracles that *Catholicks* ſhew to have been done in Confirmation of their Religion have been falſe, or were wrought by *Belzebub* more then thoſe which Chriſt did work in his Life time? They that will be pleaſed to ask the reſolution of the aforeſaid doubts from their Miniſters, if they have any light of Reaſon will find how much they are deluded.

S. Have

S. *Have you not ſome unanſwerable propoſitions againſt all Sectaries, by the Evidence whereof they might ſee to get out of the dark Labyrinth they have been led into by* Luther *and* Calvin?

M. The Reverend Father *Francis Coſterus* of the Society of *Jeſus* hath ſet down a matter of 50 Years ago eight, and with them he hath put all the ableſt Miniſters of *Germany* and the Low-Countries to their Wits end. The firſt is: Never ſince the Apoſtles times till the Year of our Lord 1571. wherein *Luther* began his new Doctrine, was any Man found in the whole World who did conſent in all things with either *Lutherans*, *Calviniſts*, *Anabaptiſts*, or other Sectaries opinions: Nor ever ſhall any of the Sectaries prove the Apoſtles or Evangeliſts to have been of the *Lutheran*, *Calviniſtical* or any other new Sect. Whence follows that the *Lutherans*, *Calviniſts*, *Anabaptiſts*, and ſuch like have no Faith at all, but only a new fancied invention which they Adorn, and Reverence with the name of Faith, and that they are the Men of whom the Scripture in ſeveral places affirms, that there will come in the latter times falſe

Prophets, *&c.* The 2d. is : It cannot be proved that the Religion and Faith of the H. C. C. hath been any way changed in any Article that belongs to the Religion ; by any Popes Councels or Catholick Biſhop, nor any of them can be produced that hath changed it ; but it is rather proved that the ſame Faith hath remained intire and inviolate from the times of the Apoſtles to this preſent Day, and by continual Succeſſion (or from Hand to Hand as it were) is come to our Hands. Whence is manifeſtly gathered that it is the very ſelf ſame which the Apoſtles taught, and therefore the ſame that they have Learned from Chriſt their Maſter in his School The third is : Neither can it be ſhewed that either the Ceremonies, Sacraments, or any Doctrines of the Holy *Catholick* Church, do contain any thing that is repugnant or contrary to the Holy Scripture, but rather all Learned Doctors clearly Teach and Demonſtrate all the aforeſaid Things to be plainly conſonant to Holy Writ, ſuch are theſe words, *(this is my Body)* and others. Whence follows that the *Lutherans*, *Calviniſts*, and other Sectaries

Sectaries have ungroundedly and without reaſon ſeparated themſelves from the Holy *Catholick* Church, that alſo they who withdrew themſelves from the *Catholick* Church's Boſom, can give no Reaſon, why they turn rather to the *Lutherans* than to the *Calviniſts Anabaptiſts*, or ſuch other Hereticks. The fourth is: Neither can it be proved that Ever at any time have been admitted any Prieſts that were not firſt duely Conſecrated by Biſhops. Whence we rightly infer that all *Lutheran* Miniſters, *Calviniſts*, or of any other Sects, not Conſecrated according to the old cuſtom of the Holy Church, are far both from the Name and reality of Divine Prieſthood, and ſo that in their *cœne* or Supper as they call it, they give but a mere piece of Bread and nothing elſe, as alſo that they have no power to Abſolve from Sins, but ſend People from them as intangled and defiled with Sin as they were when they came to them. The fifth is: It cannot be found in the whole Holy Scripture that nothing is to be believed but what clearly and expreſly is contained Written in the ſame. Whence follows the Ruin and Overthrow of the Ground-

Work on which *Lutherans*, *Calviniſts*, and other Sectaries rely when they affirm that nothing is to be believed, but what is expreſly ſet down in Holy Writ. The ſixth is: And for Confirmation of the laſt propoſition, we would fain have the *Lutherans*, *Calviniſts* and other Sectaries ſhew where they find Written, that the Goſpel according to St. *Matthew* is Holy Scripture, rather then the Goſpel according to *Nicodemus*, which ſeeing they cannot do, and yet they believe to the Goſpel of St. *Matthew*, as to Holy Scripture, they muſt needs confeſs that they believe ſome Things which are not contained in Holy Scripture. The ſeventh is, Neither can it be ſhewed that for this 1500 Years there hath been any *Catholick* who held that the Pope of *Rome* was to be taken for Antichriſt, or that did revile and rail at the moſt Holy Sacrifice of the Maſs; or laſtly that did blame Invocation of Saints, the uſual praying for the Dead, and ſuch like Works of Piety belonging to Faith and Religion, which the whole World had laudably practiſed and reverenced for 1500 Years. Wherefore it is moſt evident that the *Lu-*

therans

therans, *Calveniſts*, and other Sectaries do moſt Wickedly, when they dare revile and rail at ſuch Things. The eighth is: The firſt Authors of *Chriſtian* Faith, as well in *Germany*, as in *Spain*, *Italy*, *France*, *England*, *Low-Countries*, &c. have acknowledged no other Faith, nor brought in any other to them; neither have our Forefathers been taught or received any other then the Holy *Catholick Church*, which ſelf ſame we have received from our Parents, and have hitherto conſerved. *Lutherans* therefore, *Calviniſts* and other Sectaries do moſt Wickedly, who preſent to the People for a moſt certain rule of Faith, and moſt pure Word of God, ſome other Opinion invented by them, which neither the whole Univerſe hath acknowledged, and which they have not Learned from their Forefathers; for we find Written as I foretold you, now I ſay again, if any ſhall Preach unto you any other Goſpel beſides that you have received, let him be *Anathema*, that is let him be accurſed of God.

It follows therefore neccſſarily that it is wholly impoſſible for *Lutherans*, *Calviniſts*, or any other Sectaries either to pleaſe God

God with theſe their new Opinions and Inventions, or attain to Eternal Bliſs, or avoid the Everlaſting Flames of Hell; for ſeeing it is impoſſible without the right Faith to pleaſe God, and they deſtitute thereof, embrace (as we have now proved) new Opinions by themſelves, invented for the pure Word of God, and maliciouſly perſiſt in them, we infer hence that they cannot obtain Gods Grace, nor Salvation. Wherefore, my deareſt, remembring how innumerable Millions of Years Eternity contains, how bitter and grievous Hell's Torments are, how quickly the Thread of Man's Life is cut, and how unavoidable Death is waiting at our Door, prefer (I beſeech you) the Salvation of your Soul before all ſublunary things.

S. *Could you not give me in few Words an evident Demonſtration that the* Roman Catholick *Church hath been and is ſtill the true Church* ?

M. Doctor *Baily*, famous for his end to Controverſie, wherein he ſhews why he became *Catholick* from a *Proteſtant* Doctor, hath ſet out a very good one in the following

lowing Terms. * It will not be denied but that the Church of *Rome* was once a moſt exeellent flouriſhing Mother Church. This Church could not ceaſe to be ſuch, but ſhe muſt fall either by *Apoſtacy*, *Hereſie*, or *Schiſm*. 1. *Apoſtacy* is not only a renouncing of the Faith of Chriſt, but the very Name and Title to Chriſtiani y. No Man will ſay that the Church of *Rome* had ever ſuch a fall, or fell thus. 2. *Hereſie* is an adheſion to ſome private and ſingular Opinion or Error in Faith, contrary to the general approved Doctrine of the Church; if the Church of *Rome* did ever adhere to any ſingular or new Opinion diſagreeable to the common received Doctrine of the Chriſtian World, pray you ſatisfie me to theſe particulars, *viz.* 1. By what general Councel was ſhe ever Condemned? 2. Or which of the Fathers ever writ againſt her? 3. Or by what Authority was ſhe otherwiſe reproved? For it ſeems to me to be a thing very incongruous that ſo great a Church ſhould be Condemned by every one that hath a mind to Condemn her. *Schiſm* is a departure or a diviſion from the Unity of the Church, whereby that Bond and Communion held with ſome former Church is broken and diſſolved. If ever the Church of *Rome* divided her ſelf by Schiſm from any other Body of Faithful Chriſtians, brake Communion, or went forth from the Society of any elder Church, I pray ſatisfie me to theſe particulars.

1, Whoſe

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* Rom. 1. v. 8. 12. *Whites* Defence of his way p. 435. King *James's* Speech in Parliament, *Whitaker* in anſwer to Doctor *Sands* 2. demonſtrat. *Fulk* in *Epiſt.* 2. ad *Theſſal.* Sect. 7.

1. Whoſe Company did ſhe leave? 2. From whom did ſhe go forth? 3. Where was the true Church which ſhe did forſake? For it appears a little ſtrange to me that a Church ſhould be accounted Schiſmatical, when there cannot be aſſigned another Church different from her (which from age to age hath continued viſible) from whence ſhe departed.

S. Things being thus and there being ſo many ſtrong motives; pregnant reaſons and even demonſtrations in behalf of the Holy Catholick Church *what ought we to infer?*

M. We ought to infer that ſhe is the only true Church that leads to an Eternity of Bliſs, which as St. *Auguſtine* ſaith, if we will not have her for Mother, we muſt not expect to have God in Heaven for Father. *Aug. tom 9. de Sym. ad Catechum. lib. 4. cap. 13.*

S. *But they that have always been conſtant* Catholicks, *can they be in any the leaſt danger of miſſing in the next Life, the inheritance of Gods Children?*

M. No, if they have lived as they have believed, for at the hour of their Death they ſhall with confidence ſay what *Richardus a Santo Victore*, an Ancient Holy Father hath ſaid: *O Lord if it be Error which we believe, we are deceived by thee, for thou haſt confirmed thoſe things to us with ſuch ſigns and prodigies which could not be done but by thee, for they have been delivered unto us by Men of great Sanctity and proved with a very great and authentick atteſtation, your ſelf co-operating and confirming their Speeches with Signs and Wonders following.* Richardus a Santo Victore lib. 1 de Trinit. capitulo 2.

FINIS.

Imprimatur.